A U M

The wish to untie, by discernment of their true nature, all the bonds woven by unwisdom, the bonds of selfishness and sensuality;—this is the longing for freedom.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

Vol. XIV October, 1926 No. 12

THE RISING CYCLE

BEGINNING with next month, and continuing throughout the ensuing Volume of this Magazine, the Editors will publish a series of articles under the above general title, dealing with existing varying conditions in the Theosophical Movement as represented in the many theosophical and occult societies, their publications and tendencies. And, since mere facts have but a commodity value at best, the series will treat of their significance and bearing in the light of Theosophical history and philosophy. The present is shorn of its causal basis when dissociated from the past, the future an unknown quantity when dissociated from the present. Thus Time, the physician, fails in his prescription because the patrimony we inherit and the legacy which we bequeath are not administered in due order and relation, the sequence of which is the *Law* of Cycles, or Karma.

To afford, then, a given point of departure, a natural or "ultimate moment" in Theosophical Karma, which marks the genesis of the future in the womb of the present, the series will treat of present day Theosophical history in the making, in the light of two statements of Theosophical principles, policy and practice. Both are from the mind and heart of William Q. Judge, and were written following the Boston Convention of April, 1895. At that Convention the American Branches of the Theosophical Society, by an almost unanimous vote, decided henceforth to exercise complete governmental autonomy, adopted a Constitution to correspond, and changed their corporate name from that of "The American Section of the Theosophical Society" to that of "The Theosophical Society in America," with Mr. Judge as their unanimously chosen life-President.

Why was so important departure made at that time?

Accurate examination will disclose that behind every action,

good or bad, there are three reasons or factors: a spiritual, an intellectual, and a practical or physical. In inverse order, then, the practical occasion was that the Theosophical Society had become a house divided against itself, its three Sections "discordant, dissevered, belligerent," because of the charges by Mrs. Besant, acting for herself, Colonel Olcott, Mr. Sinnett, and others prominent in the Society, made against Mr. Judge. Their declared purpose was to drive Mr. Judge into exile by expelling him from the Society with his good repute blasted through irrefutable charges that he had given utterance to bogus messages from Masters. These charges had been diligently promulgated, privately and publicly, for more than two years. They had been denied and responsibly met by Mr. Judge with the offer to *prove* that the messages were genuine—an offer which was the actual reason for the fiasco at the "Judicial Enquiry" in July, 1894, and for Mrs. Besant's apologetic "Statement" before the "European Convention" at that time. His detractors had either to afford Mr. Judge the opportunity to *disprove* the charges— or withdraw them. The latter course was adopted and the matter was then thought by all decent and sincere Theosophists to have been made a closed issue. The "Westminster Gazette" attack on the Society and particularly on Col. Olcott, Mrs. Besant and others as the *dupes* of H.P.B., Judge and their bogus Mahatmas, had cut to the quick the acute personal sensibilities of Mr. Judge's original assailants. To save themselves from consequent ridicule and disaster to their own reputation as Theosophists and "Occultists," the hue and cry was again raised against Mr. Judge. All the facts and issues being clear before the theosophical world, Mr. Judge left it to the various Sections and to the membership of the Society at large to choose their own course. In the "Eastern School of Theosophy," as H.P.B. had re-named her original "Esoteric Section," Mr. Judge as the responsible "representative of H.P.B.," both under her "general power," as formally certified over her Esoteric signature and seal on December 14, 1888, and under the Resolution unanimously adopted and signed by the "E.S.T. Council" appointed by H.P.B., at their Meeting on May 27, 1891—Mr. Judge, as such authorized and authoritative Agent, deposed Mrs. Besant from her headship of the "Eastern Division" of the E.S.T. and her co-headship of the School. This was in the famous "By Master's Direction" notice sent out by Mr. Judge on November 3, 1894, to all members of the E.S.T. Followed Mrs. Besant's secession from the School by her repudiation of Mr. Judge's authorized status; her claim to be the "Successor" of H.P.B; and her call to all those "Esotericists" who believed in her to follow her flag. This was in her Letter to the members of the E.S.T., dated Colombo, Ceylon, December 19, 1894. At the "Adyar

Convention" immediately following, Mrs. Besant and many others voiced publicly the most fiery denunciation of Mr. Judge, who was neither present nor defended, in person or by representative. This assault culminated in a resolution requiring Col. Olcott as President-Founder to demand from Mr. Judge a "reply" to the charges made, and a further resolution of the Indian Section demanding his expulsion if he did not "reply." Mrs. Besant went from India to London to procure the same action by the forthcoming" Convention of the European Convention," scheduled to be held in July, 1895. Immediately she arrived in Britain she issued at her own expense a voluminous pamphlet entitled "The Case Against W. Q. Judge," early in April, 1895. In the interval, broadsides of attack were leveled against Mr. Judge in Mrs. Besant's "Lucifer," in Col. Olcott's "Theosophist," in numerous pamphlets, including in one of them the full text of the cowardly and infamous speeches at the Adyar Convention.

On the other side, numerous pamphlets were issued by various members in defense of Mr. Judge. Not one of these shows bitterness, venom, or any disposition to attack in turn those who were maligning Judge. To the contrary, their tone as well as their contents disclose no other intent than to testify their faith in Judge's character, to submit evidence of fact and philosophy which might restore harmony by restoring Judge's reputation in keeping with his character. The pages of "The Path" in contrast to those of "Lucifer" and "The Theosophist" during the same period of stress show his attitude and conduct during this battle which raged around him. His sole positive step was to bring into the open what he had declared "By Master's Direction"—that the real war was not against him personally, but against H.P.B. herself and what she represented. He did this by publishing in "The Path" for March, 1895, the statement that Mrs. Besant had several times privately affirmed her belief that H.P.B. herself was a "fraud" and some of *her* "messages" bogus, and inviting her to declare herself publicly on this subject. Col. Olcott, honest to the core despite his fatal mistake, published his celebrated "Postscript" in "The Theosophist" for April, 1895, pronouncing H.P.B. a "medium" and the "message" of H.P.B.'s in question a "fraud." Mrs. Besant, in "Lucifer" for May, 1895, met the issue with characteristic tergiversation. "I do not regard the letter ('message') as genuine," she wrote, *"but I have never attributed it to H.P.B."* As the original "message" itself was *in H.P.B.'s own handwriting,* the evasion and effrontery of Mrs. Besant are indisputably evident.

With all these matters before them, as well as the signed notice on the back of Mrs. Besant's pamphlet "Case Against W. Q. Judge" that she proposed to move his expulsion at the coming "European

Convention," what were those who believed in H.P.B. and Judge to do? Were they to remain supine in the face of this determined effort to rend the Society in fragments as the School had been rent in twain? Were they to continue to cry "peace, peace," to those bent on the destruction of all that H.P.B. had held dear? In the ruin of the repute of H.P.B. and her sole Trustee, what would become of the Theosophical *Movement* and her Message of *Theosophy?* Or were they to take to heart H.P.B.'s statement in the *Preface* to "Isis Unveiled," and themselves "call for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations"? Were they to leave the real Teachers undefended, the real Teachings to spoliation, or was now the time to heed and apply her injunction of 1890, when Elliott Coues and Mabel Collins were making the same charges against H.P.B. and Judge that Mrs. Besant and Olcott were making now?—that injunction in the ringing words of the "Second Preliminary Memorandum" to the members of the E.S.T.: "I now call upon all those who will remain true to their pledges to do their duty by William Q. Judge, *when the time comes.*"

The formation of "The Theosophical Society in America" by the Boston convention of April, 1895, was, then, the practical result of the facts and situation as outlined above, and more fully treated in *The Theosophical Movement,* published last year.

The intellectual factor at stake and in operation was simply that war of ideas which has gone on interminably since "man is man"—that is to say ever since the days of Atlantis, the Fourth Race—the war between "the Eye Doctrine" and the "Heart Doctrine"; that war which has produced the long series of Messengers and Messages from the Masters of the Wisdom-Religion on the one arc, and the interminable succession of religions and religious sects on the other, into which every such Message has been degenerated by generations of recreant and faithless Disciples and their loyal and faithful, but ignorant followers. How else do religions replace the Message, and Priests and priestcraft replace the *Chêlas* and true Disciples of the Lodge of Masters before the "searchers for Truth"—the sincere but unversed Mystics of all times and peoples?

The Spiritual increment in the great struggle of the ages must of necessity proceed, in the first instance, from the Masters—whether of the Right hand Path or of the Left. This motivating factor consciously or unconsciously impels the Disciples left by the Teacher when the Message has been delivered, the lines laid, the impulse given for the ensuing cycle. On the one side stood H.P.B., the Messenger of the nineteenth century, and Judge her Disciple. Behind the other ranks, stretching away into the shadows, stood the psychic practices of Chakravarti and Leadbeater, of Old and many others, and *their* "messages from the Masters." In the one case,

open and avowed adherence to H.P.B., her knowledge and her *bona fides*—an adherence continuous and consistent, in profession and in conduct. On the other pole, departure from the "Three Objects" of the Society; the violation of the "Pledges" solemnly undertaken in the E.S.T.; professions of Brotherhood coupled with calumny; public litanies of respect for H.P.B., private mockery and aspersions of her occult nature and character; protestations of love and devotion in the midst of bigotry and persecution. Nothing is more notable in the history of mankind than the vagaries of religious mania—unless it be the blindness of the sectaries to the fact that it *is* mania, and the vast failure of the sincere and devoted followers of those sectarians to read the lesson of these recurrent convulsions which accompany every revival of the spiritual impulse of the race.

To know the facts, physical, metaphysical, or spiritual is but "head learning"; to learn their *lesson* is Soul-Wisdom. One need but reflect that the facts of life, in Nature and in Man, are common to all, are one and the same, while the perception of them, the conduct based on them, vary infinitely, and continually lead and mislead men into good and evil paths.

Judge, in the perilous because precipitant years following the departure of H.P.B., strove to uphold the purity of the Teacher and the Teaching, to keep the facts and the lessons of the past before the students of the then present. In the twilight of his dying days he, like H.P.B. before him, wrote his Testamentary dispositions. Loyal to his Colleagues, generous toward those who would have none of him, prescient of the future needs of the unborn heirs to the Wisdom-Religion, he drew up the two documents to which we have referred. They are as pregnant in principle, as potent of application now as then. They were the life-long inspiration of Robert Crosbie and his guiding light in the formation of the United Lodge of Theosophists. They are the Source of the policy, as they are the foundation of the work of this Magazine. They are the sure clue for the Rising Cycle in the re-emergence of the Theosophical Movement which must come about at the hands of the faithful few of the old generation, the inquiring many of the new.

The Letter "To the European Theosophists," and "The Theosophical Movement," herewith reprinted from "The Path" of July and August, 1895, are, then, submitted for the thoughtful consideration of our fellow students and fellow Theosophists without distinction of race, creed, caste, color or party.

From the Theosophical Society in America to the European Theosophists, in Convention Assembled as, "The European Section of the Theosophical Society."

BROTHERS AND SISTERS:—We send you our fraternal greeting, and fullest sympathy in all works sincerely sought to be performed

for the good of Humanity. Separated though we are from you by very great distance we are none the less certain that you and we, as well as all other congregations of people who love Brotherhood, are parts of that great whole denominated The Theosophical Movement, which began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations,—"Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it." Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people. To hold that in and by a sole organization for the whole world is the only way to work would be boyish in conception and not in accord with experience or nature's laws.

Recognizing the foregoing, we, who were once the body called The American Section of the T. S., resolved to make our organization, or merely outer form for government and administration, entirely free and independent of all others; but retained our theosophical ideals, aspirations, aims and objects, continuing to be a part of the theosophical movement. This change was an inevitable one, and perhaps will ere long be made also by you as well as by others. It has been and will be forced, as it were, by nature itself under the sway of the irresistible law of human development and progress.

But while the change would have been made before many years by us as an inevitable and logical development, we have to admit that it was hastened by reason of what we considered to be strife, bitterness and anger existing in other Sections of the theosophical world which were preventing us from doing our best work in the field assigned to us by Karma. In order to more quickly free ourself from these obstructions we made the change in this, instead of in some later, year. It is, then, a mere matter of government and has nothing to do with theosophical propaganda or ethics, except that it will enable us to do more and better work.

Therefore we come to you as fellow-students and workers in the field of theosophical effort, and holding out the hand of fellowship we again declare the complete unity of all theosophical workers in every part of the world. This you surely cannot and will not reject from heated, rashly-conceived counsels, or from personalities indulged in by anyone, or from any cause whatever. To reject the proffer would mean that you reject and nullify the principle of Universal Brotherhood upon which alone all true theosophical work is based. And we could not indulge in those reflections nor put forward that reason but for the knowledge that certain persons of weight and

prominence in your ranks have given utterance hastily to expressions of pleasure that our change of government above referred to has freed them from nearly every one of the thousands of earnest, studious and enthusiastic workers in our American group of Theosophical Societies. This injudicious and untheosophical attitude we cannot attribute to the whole or to any majority of your workers.

Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race. And to all this we beg your corporate official answer for our more definite and certain information, and to the end that this and your favorable reply may remain as evidence and monuments between us.

Fraternally yours,

(Signed) WILLIAM Q. JUDGE,
President.

(Signed) ELLIOTT B. PAGE,
A. P. BUCHMAN,
C. A. GRISCOM, JR.,
H. T. PATTERSON,
JEROME A. ANDERSON,
FRANK I. BLODGETT,
Members of the Executive Committee.

THE THEOSOPHICAL MOVEMENT

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better coöperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogma-

tism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name—indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T. S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons—independent in govern-

ment wherever the geographical or national conditions indicate that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

Sense of Proportion

When we consider — as we must — that our individual lives stretch back for untold ages, and have an illimitable future, and that the present bodily existence is but one small aspect of that great continuous being, we rise above the temporary, while acting in it. So, we see more of the right proportions and relativities and are less involved or troubled by "whatsoever may come to pass." This, of itself, is much to have gained; it gives the steadiness of the warrior in his fight. Looking at life from this point of view, every thing that comes is an opportunity to be taken advantage of by the "spiritual man" and in all we find "that unsought fight which only fortune's favored soldiers may obtain."—*R.C.*

THE BEST WE CAN DO

"He who does the best he knows how and *all* that he can do, does enough for us."

GRACIOUS words, these, from One to whom our best endeavors must seem fumbling and immature, and eminently just the criterion of conduct enunciated. The world judges the action by the result; the Masters, by the motive, taking into consideration the individual's stage of development, and by the earnestness of his effort. Each builds at his own level, which is determined by his thus-far acquired knowledge and his present ability. A cottage in the valley may be a greater credit to its builder than a mansion on the hill.

It is hard for us, children of our materialistic civilization, to grasp that the spirit in which the least thing is done far outweighs in importance *what* is done; and to recognize in a humble task conscientiously though clumsily performed, a value not attaching to careless work, however conspicuously successful. The results are no concern of ours; our business is with the spirit which animates our effort.

The only right spirit is rooted in self-forgetfulness and serviceableness, in the earnest desire to do our utmost to help the Masters in Their heavy task in the service of humanity. Only such a motive will enable us to transcend our self-made limitations, to rise above the obstructions in the personality which inhibit our free expression. Against the true spirit of unselfish devotion, acting "to acquire merit" stands out in bald ugliness as an attempt to add to the entries on the credit side of the ledger, with implied anxiety as to the ultimate settlement of the account. Such a spirit of barter is not involved in the attempt to appraise our action in terms of Their standard of the best we know how and are able to do.

In the larger sense of ultimate possibilities, none can set a limit to what we can do. All powers are latent in each, but at any given moment our range of ability is more or less definitely circumscribed by the limitations we have ourselves set up.

Discrimination as to the best possible action in any given circumstances depends, for the average man, on his fund of accumulated experience and his sensitiveness to the voice of conscience which is its expression; but in the Three Fundamental Propositions of Theosophy we are in possession of a basis of judgment whose reliability is conditioned only by the extent to which we have assimilated them. The standard of the best we know how is therefore higher for the Theosophist than for the ordinary man of the world. To be content with comparing not unfavorably, on the whole, with

those about us is to acquiesce in mediocrity and to prove unworthy of the life-giving contact of Theosophy.

Our best effort includes one-pointedness, a definite goal and a steady advance, however slow. The tortoise of the old fable was not spectacular and far less appealing to popular imagination than the fleet-footed hare, darting hither and yon in pursuit of side issues, but his persistent plodding won the race. This keeping the goal steadfastly before us does not obviate the necessity of attending to the path immediately ahead. If we would avoid pitfalls and keep to the straight road, we have to be positive and fully conscious at all times, accurate and heedful in all we do—*living,* not dreaming through life. The goal is remote, and we can take but one step at a time. We shall have met all reasonable expectations for our stage of the journey if we have undertaken it with the pure motive of seeking the power to serve possessed by Those who have reached the journey's end, and if we make sure each step is in the right direction and on solid ground.

We can not go far without realizing that our progress is hindered by our numerous impedimenta, defects of the lower nature to which we have become attached and which we are trying to drag along with us. The best we can do includes a resolute and sustained effort to free ourselves, as we go on, from the handicap this surplus load imposes.

We cannot even make a beginning at this so long as we avoid recognizing the defects which hold us back. The instinct for self-justification urges us to defend and cling to our weaknesses, and blinds us to the large share of sophistry and excuses in our snail's pace. We shall not make appreciable progress until we face squarely the fact that we set our own pace, that we are held back because we have weighted ourselves down with useless luggage which none can relieve us of, but which we can let go whenever we will make a sufficiently earnest attempt to free ourselves. They seem so much a part of us, these undesirable qualities of the lower nature, that casting them off is a painful process. Having overlooked or tolerated them for years or for lives, we cannot free ourselves in a moment. It calls for a dogged struggle and tireless determination, but the task has to be carried through, for the farther we progress the more our defects impede our advance and the more tenaciously they cling to us.

Our best is progressive. The standard of conduct rises in proportion as knowledge deepens and capabilities unfold. To mark time is to disappoint Their expectation. Responsibility increases *pari passu* with growth, and arrested development follows failure to adopt an advancing standard. The strictest performance of duty day by day, in the light of present knowledge, evidences the living power of Theosophy in the heart.

SOMAGENESIS

FOR decades past, scientific discovery has steadily driven a wedge between the lineage of mankind and his putative animal cousins. Though the human being is still considered the latest of the "animal" stocks, he is no longer scientifically regarded as a descendent of the ape, but merely possesses a "common ancestry" with him. The antiquity of man as such is being forced so far back into the darkness of geological ages, that it can only be a matter of time—not a great time—until he is proven older than any of his supposed relations.

The evidence, in fact, is all at hand, its true nature unperceived because of a fundamentally erroneous habit of looking at it. If the facts develop that man, the most intellectual of the mammals, is, with the greatest of logic, correspondingly older than the rest, what then? We fear that the science of the future will have inherited a well-nigh insoluble puzzle: the problem of the primal evolution of man before he became human. And yet the merest ray of Theosophic light, turned upon the seemingly chaotic facts of embryogenesis, discloses the solution in all its symmetrical beauty.

The "recapitulation theory," that the embryo in its course of development runs through the past history of its ancestors, is considered a master key in biology. Yet this theory is only the Theosophical anthropogenesis which is faithfully copied on that tiny tablet.

The initial stages of the human embryo are still shrouded in mystery for the first two and one-half weeks, but the inductive scientific view thereof is striking.

First there is a tiny cluster of cells. Theosophy teaches that the human being, in his primeval form, was a globular mass of astral cells (the scientific-minded are at liberty to translate "astral" into "etheric"). These cells were endowed with a low form of conscious life, from the "lunar pitris."

In the next stage of the modern embryo, it is supposed to form a hollow sphere. Some such form, on a more gigantic scale, says the *Secret Doctrine,* man had during his first period of evolution; physically and mentally as yet a nonentity: astrally, a huge amoeba of superphysical matter. His inner spiritual self was asleep to the outer world, but conscious on its own plane.

Next, it is believed, the sphere caves in, the embryo becoming an open vessel of two layers. Later is developed a third layer between the two. The outer is the *ectoderm,* the inner the *endoderm,* and the middle the *mesoderm.* All the physical organs are produced from one or the other of these germ cell layers; and the

order of the layers and their organs follows, in general, the development of the race as a whole, during its first three cycles of evolution, as taught by Theosophy.

In the first race, corresponding to the ectoderm, there is no need of a physical nutritional system. The being was nourished by the flow of those solar and lunar bio-electric currents which form to this day an unseen but essential factor in our physical lives. There was a very slight incipient sensuous contact with the outer world, but purely spiritual perception functioned freely. Examining the scientific view of the ectoderm, we find that the skin and accessories, the sense organs and the nervous system, are derived from it; most important of all, the pineal gland.[1] This gland was originally the third, or spiritual, eye described by the *Secret Doctrine,* which "embraced eternity." There is every evidence that it functioned in our own ancestral form. Some vertebrates have a relic of it—often with a hole in the roof of the skull, which formerly served it for an opening, but man himself has a vestige of the *optic nerve* connected with it. This gland is believed to have a retardative influence on sexual development. It reaches full development at the *seventh year,* and afterwards fills with "sand," becoming, to all practical purposes, inactive.[2]

During the first two and one-half human races, there was no physical sex, but the third eye functioned. How shall we explain the enmity of the pineal gland towards sexual development? Students of the *Secret Doctrine,* who understand the nature of the "Agnishvatta Pitris" are in possession of a clue. The evolution of sex atrophied the pineal gland, according to the *Secret Doctrine,* written prior to modern endocrinology.

Part of the pituitary gland is developed from the ectoderm. This gland is concerned especially with physical growth. Its partial development at this period of the embryo indicates that the germs of the future physical body existed in the amorphous constitution of the first human creatures.

Part of the adrenal gland has the same origin. Physical life is impossible without it. It has to do with sexual growth and with those physico-psychic reactions which are necessary for the preservation of life under primitive conditions. Says Professor Dorsey: "Is the human adrenal a 'brain' which takes charge of us when we are confronted by emergencies which mean life or death? It may be thought of in that way."[3]

In the Theosophic story of the race, long ages before intellectual faculties were developed, the physical body was functioning and preserving itself amid its physical environment, even though

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[1] *Why We Behave Like Human Beings,* Prof. Geo. A. Dorsey, p. 6.
[2] Ibid, p. 218.
[3] Ibid., p. 212.

psychically asleep. Thus the partial development of the pituitary and adrenal glands from the ectoderm indicates that ethereal bodies of the first race contained the roots of the future physical body, and the faculties necessary for its preservation under exactly the conditions which were to confront it.

The endoderm is the second layer in point of time. Following out the analogy, this probably is a repetition of the development during the second race.

> *(a)* The old (primitive) Race merged in the second race, and became one with it.
>
> *(b)* This is the mysterious process of transformation and evolution of mankind. The material of the first forms—shadowy, ethereal, and negative—was drawn or absorbed into, and thus became the complement of the forms of the Second Race. The *Commentary* explains this by saying that, as the First Race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of their own—this Race *never died.* Its "men" melted gradually away, becoming absorbed in the bodies of their own "sweat-born" progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. There was no death in those days of a period more blissful than the Golden Age; but the first, or parent material was used for the formation of the new being, to form the body and even the inner or *lower* principles or bodies of the progeny. (*Secret Doctrine,* 1888, II, 121.)

Physical members were not yet developed, nor was there need of them. Yet the very fact that the second race was becoming physical implies nutrition. We note, therefore, that from the endoderm come the alimentary canal and its appendages, and also the breathing system.[4]

The thyroid gland likewise. Intellectual powers are impossible in its absence. The second race, in Theosophy, was the race of *incipient intellectuality.*

The thymus gland has the same origin as the thyroid; it retards sexual development until the proper time, and science considers that its secretions made possible "an egg which could evolve into the human ovum," since it is necessary for the formation of eggshell.[5] Theosophically, during the Second Race the incipient human being was developing an outer integument akin to the shell of an egg, and at the same time was entering upon the "egg-born" period of procreation.

The mesoderm is the third and last layer of germ cells. From it the voluntary muscles, the sex system, and the rest of the adrenals; in other words, exactly the organism of the human race in its third period. It was not until the Third Race was half over—corresponding, if our thesis be right, to mesodermic development—that

[4]Ibid., p. 6.
[5]Ibid., p. 208.

the race became definitely bisexual and possessed of essentially our present physical makeup. Says Dorsey: "Muscles and skeleton, blood, sex organs, etc., did not appear until animal life had made much progress in evolution. During our early prenatal days we live fast; we can be certain of that. In a few days we have developed structures that were evolved only after tens of millions of years."[6] Change "animal" to "human" in the above quotation—from the most orthodox of scientists—and you will have the *Secret Doctrine* teaching scientifically expressed. The significance will become apparent when science is led by its own discoveries to understand that the human stock has an origin of its own from the very beginning, separate from the evolution of the lower animals, though giving rise to the latter.

The periods of racial development seem also to be represented in the respective lunar months of conception. The third race was the first, as said, which became finally and definitely physical. During the third month of the embryo the skin ceases to be translucent and becomes horny, as in adult life.[7] Why does the modern human body thus follow the pre-history of racial development? What is the underlying memory which brings about this continuity? What is the intelligence which, acting from experience, is able to seize upon an amorphous mass of blind cells, and by a process of infinite intricacy, using time-tried elements of mechanism, develop it through a multitude of forms into the wonderful organization of the human body? The problem can only be solved by an understanding of the nature and purpose of the underlying hierarchy of Intelligences concerned. These can be best known by asking questions of Ancient, not modern science, and by search for the true nature of soul.

The Triple Evolution

The evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter . . . as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception.—*S.D.* (I:175).

[6]Ibid., p. 6.
[7]Ibid., p. 14.

A DIALOGUE ON INITIATION

THE Disciple: O Teacher, long have I been following upon thy words of wisdom, and yet not once hast thou addressed me concerning the initiation.

The Sage: Nor do we speak of birth while drawing our first breath; nor do we speak of death as we yield up our life.

The Disciple: I pardon crave for my presumption, but all the books devoted to things holy do largely tell of strange and awesome trials that have to be endured, and lives of Holy Ones like Buddha and Christ bear mark of them surpassed in mighty hours.

The Sage: My son, hast thou been listening for rolling thunders? Hast thou been looking for a sight divine or terrible? Dost thou not know that daily thou dost come into initiation? that hourly thou dost present thyself unto a trial?

The Disciple: Thou speakest strangely to mine ears. My life is lowly, and constricted by naught but small plain duties. In those I fail not, as they are there to do, and necessary, nor would I recreant be—but yet they lift me not to spiritual planes.

The Sage: Thy practice falls below thine aspirations, it doth appear, for when one acts in full performance of necessary, rightful duty, he then doth rove the plane of Spirit. Thine understanding failing thee in this, thou hast now regarded the Pathway of thine evolving life as outside thyself. The Path lies in thy duties—nor doth highest being bow to greater law than law of duty by all duties, and thus to the Whole. Dost love thy duties?

The Disciple: How could one love such drear routine as binds me?

The Sage: So might yon stars speak on their great cyclic course; so might tides and seasons lament their ordered law; so might thine heart reject its system of pulsation. On, endlessly do repetitions grave their knowledge in the Book of Life. E'en vagrant comet learns its place at last searching again same places of the sky. Couldst thou, then, hope to come to thine initiation in other order—unique within all Nature to escape the repetitioned sweep of daily toil? Would not love only be to do each humble labor as though it were exalted; to serve the powerful, the rich, the ignorant, as they were Holy Ones?

The Disciple: Would I could do so! But where my Karma stations me, they think not of things of Soul; much would they scoff at all that I would say, and scorn my loftiest ideals.

The Sage: Then, blest thou art in power and place and part to seem as nothing in their eyes: too oft doth pride of progress and untimely adulation mar the silent work within. And who doth know but these—"sinners" of now—may next life be to thee as

preceptors? Great sins are soon crossed o'er with steadfast purpose and sacrificial will.

The Disciple: I think, revered One, I would be more steadfast were I ever sure the way to go. Wouldst thou but say to me—"go here," "stay there"—so no mistake could be, unmurmuring I would rejoice to do thy bidding nor mourn my slow ascent of toilsome Path.

The Sage: An I were to say—"do this," "do that," thou wouldst surely fail of the initiation. The muscles of thy will were never strengthened, did I push or pull thee one way or the other. Mistakes thou mightst not make but could not tell how ne'er to make another. Mistakes were only mine that I would steal from thee thy sovereign power of choice which makes of thee a God.

The Disciple: Worse confounded is my reason for these words of thine. Doth not the Sciptures say, "Not my will but thine be done"?

The Sage: The Higher Self of me, of thee, of all men is unseparate; That is thy highest light and law and will, for thou art That. Act thou as by that light, thou canst wrong no man. Act according to that law, thou doest by the law of Holiest Ones. Act by that pure choice, no longer pity for thy weak self shall drown the light; thy will becomes Compassion Absolute.

The Disciple: O Most Revered, a light shines through my heart as ne'er before, for all my seeking gaze. It is thy light, and yet I see by mine.

The Sage: Then thou, in this, hast found initiation, for thou hast seen by eye of Spirit. The Holy Mysteries are not of sight or sound of matter, which is but vasty screen for thy perceptive understanding. So, then, may that light grow, till the jungle growth of thy nature lies all revealed; till thou, the God, dost see the man's perceptions clean and clear. The Buddha and Christ came by long path of discipline and service; came by degree—by many minor steps like this of thine—unto Initiation's final door.

The Disciple: Never may I lose the spirit of this hour! My heart has beat with thine. Mine eyes have glimpsed what may be. O Teacher, what gratitude is due thee—may my daily duty bear the witness!

"EARTH, WATER, FIRE, AIR"

Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. *S.D.* I, 177.

THE conjuncture of the seven rays emitted from the primal sevenfold Universe produces that stage of evolution and consciousness that we call man. Man, as a sevenfold entity, represents the sum of universal experience preceding and including the human kingdom, and contains within himself the potency of all that transcends the present human race. According to the ancient Commentary the essence of being "is the germ which becomes the UPADHI of the seven principles of the thing it resides in, shooting them out as the latter grows and develops."—*S.D.* I. 291.

Each kingdom of nature is in fact the synthesis of the kingdoms below, plus an awakening power, and the physical bodies in the ascending scale contain within themselves matter of a corresponding experience, capable of receiving and manifesting impressions of the given state. Man, therefore, is subject to the laws governing the universe, and the course he steers before, during, and after life on this earth corresponds in every particular to the course of the "Heavenly Man."

In one life period the individual passes through, or touches upon, every stage of evolution that can be attained by it in the course of a complete life cycle, that is, from the birth to the dissolution of a world. During pre-natal life, there is a rapid recapitulation of the history of form and of consciousness to the present day, from the elemental kingdoms that constituted the advance wave of life before the consolidation of the mineral, through the vegetable, animal, and early human life, until consciousness reaches its limit of digested experience, and birth follows into the world of today, and the conscious life that represents that state through which humanity is at present passing. But life on earth necessitates an assimilation of experience, only to be attained through a further change of state, and the death of form, that the soul may be free to review and absorb that which it has perceived. The process of absorption takes place as consciousness passes through the different principles, including those yet to be manifested on earth, and developed to their full extent. The grand cycle of individual consciousness, which in its turn corresponds to the cosmic cycle, is therefore mirrored in the space of one short life period.

In respect to Substance, the seven great Elements being in themselves sevenfold, there is a similar correspondence and close tie throughout Nature, and just as the cosmic cycle is mirrored in the life of man, so is the cosmical process a sure guide to the facts of human evolution.

Four elements are at present known to us: fire, air, water, and earth. The earth, inert and dark, provides the courses through which flows water, mobile and instable, and ruffled on its surface by a breath of wind. Air itself is affected by the water, but through unknown space it is linked with the sun that shines through it, and warms and vitalizes the whole of nature. This sun, the Life Giver, at regular periods of time, draws back into itself the life that has before gone forth, sending out its essence renewed and reinvigorated through union with the parent source, that it may take up again the cycle of manifestation.

The constitution of man, his thoughts, feelings and actions are of a corresponding nature. The earthly body, materialistic outlook, and automatic actions, as well as those connected only with the senses, are directly linked with each other, and with the earth, which in many respects actually contributes to the formation of the materialist.

Consciousness itself after death is bound to that to which it is most akin, and therefore cannot in some cases survive the disintegration of the body that holds it, or perceive that with which it has no affinity. There is, for the materialist, no conscious life apart from the body. Water bears a close correspondence to the emotions. Unreliable and shifting, they follow the inclinations of the senses as water follows the inclination of the earth, and the life of one in whom feeling predominates shows the same lack of definite aim, the same sensitiveness to every influence that the watery element represents. Material objects on the one hand, the finer attractions of mind on the other, result in a warfare that leads no higher than the sensuous Heaven, Summerland, or Happy Hunting Ground that the emotional individual has impressed in his imagination. But mind, like air, is warmed by the sun of the Self, though in its lower states it is liable in its turn to be affected by the waters of emotion. The life of one in whom the spiritualised mind predominates is transparent and pure, and the state of such a one after death is of a like nature, formless, blissful with the thoughts that are turned to the Central Sun, and filled with its power. And as the blazing sun draws back into its own purity the life that it had once shone forth, so does the Self at regular periods draw back into Itself the essence of that which It had put out into the manifested world, and as surely will It in due time emit another ray of spiritual force to continue the work of the preceding individuality.

Fire, air, water, and earth are familiar to the present race, but they are elements that are still unknown to us. The link is close, and man will reach to their perception only on the development in his nature of that which is of a like substance, at present

asleep, and of which we on earth have as yet no glimmer of perception.

Nature proceeds from the One, whether the word "Nature" be applied to cosmos, universe, world, or the various kingdoms. There is varying stage of differentiation according to law, but there is no complete separation; man is a part of the world as the world is part of the universe and of cosmos. The one consciousness shines through the different forms, the different forms are but aspects of the one consciousness, and, with a knowledge that inherent in all is the One Law, invariable in its operation, we have the sure guide that H. P. Blavatsky made clear to us: "Evolution proceeds on the laws of analogy."

Sevenfold Law of Analogy

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? These changeless and eternal molecules—far thicker in space than the grains on the ocean shore—may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system, astronomers, geologists, and physicists are drifting with each new hypothesis farther and farther away from the shores of fact into the fathomless depths of speculative ontology. The Law of Analogy in the plan of structure between the trans-Solar systems and the intra-Solar planets, does not necessarily bear upon the finite conditions to which every visible body is subject, in this our plane of being. In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, "to be turned seven times," before one comes to understand it. Occult philosophy is the only science that can teach it. How, then, can anyone hang the truth or the untruth of the Occultist's proposition that "the Kosmos is eternal in its unconditioned collectivity, and finite but in its conditioned manifestations" on this one-sided physical enunciation that "it is a necessity of Nature to run down?"

—*Secret Doctrine.*

ON GETTING WORK DONE

THE great dearth of Theosophy is not a matter of listeners, but of workers. Real students and real workers are a necessity. On the other hand, Theosophy is of little benefit to anyone who does not work along the lines he studies. Recognition of these facts gives rise to a feeling in the minds of Lodge supporters that students are valuable to Theosophy, or find Theosophy valuable, only insofar as they enter with good will upon lodge work. From this comes an unconscious tendency to violate the first principle of Universal Brotherhood by an intellectual enthusiasm which draws a broad line between the average audience member, and the member of a circle of workers. This inevitably has its effect, perhaps unconsciously, on all concerned, by way of creating an unseen division and lack of *rapport* between worker and public.

Equally serious is the frequent yielding to a temptation to transgress the principle of "self-induced and self-devised effort" by hinting more or less delicately that more signs of practical interest on the part of the individual would be welcome. Now this, whether done consciously or unconsciously, is open to question. It ignores the principle of free-will, which is more delicately balanced in the matter of Theosophical efforts than anywhere else. The immediate practical effect is often to frighten away or alienate those who are friendly, but whose time for work has not yet come. Again, it tends to have an effect upon those who consider themselves under obligation, or who are weak of will, leading them to participate actively but with a hidden unwillingness which makes itself felt behind the scenes in every direction. It also tends to drive away persons who, acting under the most natural of impulses and the most common kind of past experiences, decide in their hearts that here is only another church or another organization of social workers with an eye to the "main chance." How many friends turned cold, or sent away to disseminate false impressions by a yielding on the part of members to the temptation to urge or hint or maneuver inquirers into a semblance of activity?

Theosophists with the true interest of the work at heart should never forget the following principles:

1. Theosophical work, to be fruitful on the spiritual plane, must have its driving force arise spontaneously within the inner nature of the hearer.

2. Personal urging or any attempt to secure individual work from the unprepared is the surest method of blighting the germinating plant.

3. Setting up a mental wall between the active worker and the apparent listener is to be avoided. A seemingly passive lis-

tener in the audience may actually be making greater sacrifices to carry the principles of Theosophy into his business than we are making in business or elsewhere.

In the Lodge Declaration, in talks, and in classes, there is sufficient chance to indicate the need and desirability of active work so that any normally intelligent individual may understand the opportunity, if so willed; and if his will is worth anything, he will find or make a place for himself in the work. From a body of workers composed of coerced or propagandized persons, scarce more can be expected than from no Lodge at all. If the philosophy, properly and correctly presented by individuals who are truly sacrificing themselves on its altar, has not the drawing power to gather sufficient support in a community—then there is nothing in that community worth being drawn.

Discrimination is necessary. Men of heart are not circumscribed in place, profession, or appearance; but they are not many, and an indiscriminate embrace of the whole human family will gather more thorns than roses. Those who keep the beacon burning high, welcome all who emerge from the peripheral darkness. Do not cease to tend the light in order to rush among the sinister forms whose gleaming eyes ring the circumference of its sweep. Natures akin to light will come within.

Dreaming and Devachan*

Question—If the soul passes into Devachan during sleep, why are not all dreams agreeable?

Answer—It is not strictly accurate to say the soul passes into Devachan in sleep, because Devachan is a word applied to a state after the death of the body and the abandonment of the latter. The word to designate dreaming is in the Sanscrit *Swapna,* and that state may be pleasant or unpleasant because the body and Kama still affect the soul, whereas in *Devachan* all is blissful and pleasant. The Soul does not pass into *Devachan* during sleep, but sometimes in dreaming or *Swapna* state dreams are pleasant and often not. This being the fact, it is a sufficient reply to the question as put. With this explanation the Editor's above reply gives an answer to the question "Why are not all dreams agreeable?"—*W.Q.J.*

**The Theosophical Forum,* August, 1892.

"UNSOLICITOUS"

My devotee who is unexpecting, pure, just, impartial, devoid of fear, and who hath forsaken interest in the results of action, is dear unto me.
—*Bhagavad-Gita.*

IT IS difficult for the beginner in Theosophic study and life to grasp, to say nothing of applying, Krishna's reiterated injunction to perform all action as duty, unmindful of the result. The end is so interwoven with the endeavor that it is hard for the Occidental to recognize the possibility of action at once deliberate and unattached to its fruits.

There are almost as many goals of effort in the world as there are individuals, but the certain effect of contact with Theosophy is to strip those various objectives of their glamour. Instead of accepting the freedom thus offered, the average student forges for himself new chains, formulating fresh objectives which now appear desirable, and working feverishly for their attainment.

Having gained some intellectual grasp of the philosophy, he has accepted as reasonable and logically necessary the existence of Perfected Beings. In his redirected enthusiasm he aspires to speedily turn his intellectual concepts into knowledge, to contact these Masters and be taught by Them, and even, O arrogance of ignorance! pictures himself becoming in this life even such a benefactor of humanity as one of Them. He concedes that the achievement will take years and considerable effort, but at the back of his mind lurks a hope that these Great Ones, seeing his earnestness, will smooth the way for him and confer upon him some of the knowledge and powers he seeks. The end in view is the motive force of his endeavor; he performs actions and watches anxiously for their results. Between this stage and the performance of action as duty must intervene a period of awakening, of suffering, and of readjustment.

Since the Masters are known to have sponsored it, he recognizes work for the Theosophical Movement as the way *par excellence* to Their notice and favor, and he throws himself zealously into study and propagandum, in and out of season, of half-grasped Theosophical truths. If study and promulgation were all of Theosophic endeavor, his complacency might go unchallenged and the ultimate failure of these efforts to attract attention to himself might only convince him that he had a justifiable grievance; but application is an inseparable part of the trinity, without which study is barren and promulgation profitless.

If his purpose is fixed and he is sincere, he perceives the necessity of applying the principles in daily life, so far as he has grasped them, and that effort awakens him from the pleasant dream in

which he has been living. His lower nature rises in revolt against his newly asserted authority and, aghast, he realizes something of the strength of the foe he has challenged. It is borne in upon him that until he conquers himself it is idle to aspire to powers beyond the reach of ordinary men, and that self-conquest is his own personal conflict which none can wage for him. Doggedly he battles on, losing some skirmishes and winning others, but none so decisively as to offer any assurance of an early victory.

The vision of himself as a Perfected Being dominates his fancy no longer. The infinitudes of the future seem scarcely long enough for that consummation. The more adequate grows his conception of the nature and powers of the Masters of Wisdom, the greater does he perceive the distance to be between his stage of evolution and Theirs. He reads and can well believe that those fitted for practical occultism find their feet already well planted in the way from their entry into this life. If he is wise, however, he does not therefore abandon his effort. Recognizing his approximate place in evolution with honest humility, he acquiesces in the indefinite postponement of his aspirations and determines to purify his acts and motives and to devote himself to patient performance of duty. That point reached, and the determination translated into action, he has approached measurably nearer to Those he has longed to reach; for while Mahatmaship is beyond the conception, even of the average student, Chelaship is not unattainable to the earnest Theosophist, though it presupposes this radical change in his viewpoint and nature. In place of his former tacit demand for recognition for services rendered, is growing up an increasing reliance on the Law. He is not "peering about" for this or the other result regarded as desirable, but rests on the assurance that no cause set up can be without its effect, and that whether the effect appear to-day or in another life depends upon the law itself. "Great man is he who is strongest in the exercise of patience."

The *Bhagavad Gita* warns repeatedly that only necessary action, performed as duty and without attachment to the results, fails to bind the actor to its consequences. "He who gives up the results of action is the true renouncer . . . no results follow those who perfectly renounce." It is not action that is to be given up; that would be neither possible nor desirable. The doing of one's own duty is essential to the well-being of the whole, of which each individual is a part, and its discharge in the spirit of sacrifice for the common good is the performance of Yoga on the plane of action.

Non-attachment to the fruit of action does not, of course, preclude an advance survey of the probable outcome of this or the opposite course, as accurate as the individual is capable of. Heedless action is incompatible with careful attention to duty, and the more exact the advance reckoning of results, the greater is the

assurance of wise choice. Purity of motive and a genuine desire to benefit humanity are indispensable, but good motive alone is not sufficient to insure wise action. Great harm is often done by well-meaning but ignorant philanthropic effort. So long as knowledge is incomplete, mistakes are inevitable, but decisions must be made on the strength of the best information available, checked by the individual application of universal principles.

Constructive effort must be purposeful and deliberate. No action is an isolated abstraction, and the surrounding conditions must always be taken into account. Often a specific act becomes necessary and a duty to perform solely because of circumstances. The ability to foresee the consequences of action or speech is an index to individual development, increasing as evolution progresses until the Adept can calculate unerringly the outcome of any given course, save as conditioned by the free will of others. The equanimity which is clear-eyed to recognize and unhesitating to choose the right course of action is rooted in discrimination, "the right perception of existing things."

Since this discrimination is imperfectly developed in us, we can rarely be sure that our action is the best possible under the circumstances, but once we have made the decision and acted in the light of our best judgment, we are enjoined to leave the outcome to the Law, assured that, the seed planted and the conditions provided, nature can be trusted to produce the harvest.

The archer fails unless, having drawn the bow, he promptly lets fly the arrow, setting it free to seek its distant goal by the force he has imparted to it. It is as idle for any to attach themselves to the results of action once performed as for the archer to seek to stay the arrow or change its course after it leaves his bow. This letting go the results of action leaves one free to attend to the next thing that presents itself to be done. To cling to past actions and to be anxious about their outcome, is to lessen energy and efficiency in dealing with present circumstances.

We cannot hope to attain to perfect resignation to the Law and to entire detachment from the results of action in one life or in several, but we can make a beginning by accepting without complaint whatever comes to us and by cultivating the inner calmness which is unshaken by hopes or apprehensions for the future.

THE PROBLEM OF EVIL

ALL western nations are facing sociological problems of hitherto unexperienced complexity and seriousness. Causes and cures advocated are legion in name and worthless in quality; in fact, they are of such nature that their perusal in the light of Theosophy indicates that most of the difficulties are really rooted in an attitude of mind which is actually germinative of those very evils.

Leniency of authorities and courts is a favorite theme. The advocates of a more blood-thirsty régime conveniently forget that in the England of some two or three centuries ago, innumerable acts, now classed as misdemeanors, were punished by hanging; and criminals in those days did not escape through court technicalities. Nevertheless the crime problem was worse then than now. This outlook assumes implicitly that the human ego is a mechanism governed by the principles of "economic determinism," and that human honesty, or the reverse, is a matter of opportunity; that, in fact, there is no real basis for honesty save in *fear or cupidity*.

The occasional phenomenon of a human being whose ethical conduct is not regulated either by fear of punishment or desire for external reward seems to be entirely outside the experience of such self-styled "sociologists." This is not to say that in many instances crime would not be decreased by more rigid punishments. It would. But if the object of life is development of character, which is certainly the case, what has been the gain to any Ego who passes through it upon a track made "honest" by fear and compulsion? Nothing better can result than an inevitable future reaction in the wrong direction.

Some say that the general breakdown caused by the great war is the reason for crime, but the bulk of present day crime is found in the younger generation which had no personal experience of the war. It is sometimes reasoned that when a man is taught to do collective murder for the selfish benefit of a nation, he loses sight of the distinction between that and individual murder done for personal selfish reasons. Quite so; and even the most self-directive man can hardly be expected to be wholly exempt from the precept and practice of all his neighbors. In that particular case, the trouble seems to lie with the ethical viewpoint of a civilization which accepts the principle of warfare. But that principle in itself traces back to the delusion held by practically all humanity, that self-interest is the true basis of conduct.

The "breakdown of the home" is another putative root of this many-branched evil. Just why has the home broken down? The commonest of observation will show that parents themselves have turned to entirely selfish ideals, and that the children, as is inevi-

table, simply follow the example set. The people have lost sight of any end to be held in view other than to "have a good time" in various material ways. Why should children be wiser than their parents?

A more comprehensive cause sometimes given is a general loss of faith in religion; but popular religions have been nothing but cults of spiritual selfishness, the hope to escape punishment and the desire to acquire happiness. These objects in our latter matter-of-fact days have chiefly reduced themselves to a mere gaining of the social respectability which comes with church connections. In the natural course of evolution the time had to come when reason rather than authority and faith must become uppermost. Our superstitions, miscalled religion, furnishing no holding ground for reason, the exercise of that faculty had perforce to take root in the desires of human nature, and to be made to serve emotions of that order, whose fulfillment is tangible and near at hand, as opposed to the hollow and incredible promises of theology—such promises, indeed, that future generations will find it hard to believe they could have been taken seriously by reasoning beings.

But all these causes, so-called, are in reality results. They are all moral deficiencies. At most, even the best of education cannot remove the whole difficulty, for the simple reason that the average human personality is the fruit of the Karmic tree. The best that can be done in the matter of moral education will not be productive of real reform unless that attempted reform be met with an *inner* response and effort. But Theosophy alone is qualified to draw forth that response, because of its appeal to the Reincarnating Ego.

Hints on Electricity

In reality there is only one force, which on the manifested plane appears to us in millions and millions of forms. As said, all proceeds from the one universal primordial fire, and electricity is on our plane one of the most comprehensive aspects of this fire. All contains, and is, electricity, from the nettle which stings to the lightning which kills, from the spark in the pebble to the blood in the body. But the electricity which is seen, for instance, in an electric lamp, is quite another thing from Fohat. Electricity is the cause of the molecular motion in the physical universe, and hence also here, on earth. It is one of the "principles" of matter; for generated as it is in every disturbance of equilibrium, it becomes, so to say, the Kamic element of the object in which this disturbance takes place. Thus Fohat, the primeval cause of this force in its millions of aspects, and as the sum total of universal cosmic electricity, is an "entity."—*H.P.B.*

MEMORY OF PAST LIVES

IT is a fact today, as ever since the dawn of our traditions, that three-fourths of the people in the world believe in reincarnation. The wide range of this belief is interesting and significant. For example, the great bulk of the American Indians believed, and believe, in reincarnation; the same holds true for the natives of Africa and the aboriginals of Australia and the South Seas. Throughout the Orient this belief is commonly held, and many of the greatest minds yet produced in the West have seen in reincarnation alone an answer to the problems of existence.

Because the Indians, the Negro, the Bushman and the Oriental believe in reincarnation, it does not follow that their understanding of the doctrine is correct. Between the perception of a fact and understanding of its meaning and relation there is a vast difference. Seldom do two or more men, perceiving the same set of facts, draw the same conclusion from their observations. Most modern scientists, for instance, are profound believers in reincarnation—without ever suspecting the truth. They believe in the conservation of energy, and in energy incessantly undergoing transformation. That is the Theosophical teaching. They believe that matter, unborn and eternal, is forever undergoing metamorphosis as a result of the action of energy upon and within it. That is reincarnation. Christians likewise generally believe in reincarnation—without ever dreaming that such is the fact. They proclaim the truth of "immortality," but what is implicit in this term? Can anything which *is not*—be? Can anything which *is*—cease to be? Does anything which *is*—remain as it is for the billionth part of a second? The answer is obvious. That is reincarnation.

True it is that the Christian idea of reincarnation represents a gross perversion; that the scientific idea of the doctrine is even more grossly perverted; and that modern Oriental conceptions are far from the truth. But all in some form or other recognize the fact of reincarnation, whether admitted under that name or not.

Let us regard for a moment—Life: that *it is,* and that Life is *all* there is, that Nature is only another word for Life—Life visible, Life invisible. Whatever beginning is postulated, in whatever Scripture we turn to, it arises in Life, endures in Life, ends or is re-absorbed in Life. The scientist, deeming that the universe consists solely of matter and energy, forgets the prime factor of all—his own intelligence. If this were not a universe of Intelligence, as well as of Matter and Energy, we would have neither religion nor science. The true fundamental perception is that All is Life; that in Life are many states, forms and conditions; that as regards any being or any object, no state, no form, no condition, is permanently

fixed. In that respect Nature is like a school, with kindergarten, primary, second, third, fourth grades—and so on. The grades as such remain relatively permanent, yet the stream of Life flowing through that school is forever changing—the learners pass on from state to state.

What are the universal and all-inclusive states, not so much *of* Life, as *in* Life? In religion they are called Spirit, Soul and Body; in science, Intelligence, Energy, Matter. These states are perpetual, because Life is perpetual. They are states of action. In some part of Life action is going on eternally. Some part is eternally in repose, else the first part could not be in action. A third part of Nature is eternally directing the action or experiencing the repose. Herein is the riddle of the universe, from the standpoint of spiritual and intellectual, as well as physical dynamics.

All these states are present in us; they are *in us,* but we do not need to be in them. They are present this very moment: waking, dreaming and deep sleep—in the sense that we can now see a thing as it is, or as it is not, or fail to perceive it altogether. But what are we as Ego? We are not Life in the deep sleep state, because then we would know nothing about it; nor are we Life in the "dream," or mental, state, because then we would take that state to be real, whereas with every day we cast aside a mass of ideas which we considered as facts; nor are we in waking consciousness, because then we could not analyze it. Man is not Life in any of its states; he is beyond all forms, all states, all conditions. Man is the only being in the universe who can see things as they are—see states as states, forms as forms, energies as energies, transformations as transformations—but all of them changes in Life. Thus is Man essentially the Supreme Spirit.

Why is it that people do not believe in past life just as in the present life? The great objection appears to be, "I do not remember my past lives." On that basis, not remembering our birth, we never could have been born—it is only hearsay; not remembering what we did upon some certain day five years ago, say, we were not alive; not being aware of the circulation of our blood, it does not circulate!

What is memory? Memory of the past is a function, a quality, a dependency of the mind—only one of many psychical functions and powers, and of them all the least dependable. This is a world of matter at which we are looking, not a world of energy. Energy is a world in itself; it goes through matter like lightning. When we act on matter, we make an impression on matter and matter makes an impression on us—on our energies, or on our mind. That impression is memory. The next moment we act again on matter we may erase the impression we formerly made upon it, and we

may overlay the impression made upon our mind with a new one. It is like taking one photograph over another photograph, and then another over that, and so on. The mind is a palimpsest—overlay after overlay of impressions. Memory is a transitory term and relates to transitory states.

Once we understand that all is Life, that Life includes many states, that they are all in us but that we need not be in them—once the perception of this fundamental truth is gained, we can unite our consciousness, our Power to see, with Life in any state. Whereupon shall we experience that state within ourselves, knowing it for what it is: a *state* and no more, however low, however high. We can bring our power of perception to bear on any form of Life in any state, and see Life *as the Life in that form sees it.* There is the magic of Man, and why Man is called the Supreme Being. To such an evolved Soul the light of the One Self, the One Life, is evident in every atom of his entire nature, and his nature is seen and known as a sample of the whole of Nature.

It follows, then, that nothing is lost. Man has lived in other periods of evolution, other solar systems, billions of years ago. He has left them, but they are still there. When he left them, Life moved into the vacated state, Life poured into the vacated forms. The vacating Life moved on, up or down, as the case might be. So the whole of existence ought not to be spoken of in terms of this life, or a past life, or a life to be; it ought to be spoken of as the continued and uninterrupted passage of Life through Life. We can retrace our steps physically, that is, go back and live the same kind of life over again, in the same kind of world, in the same kind of body. This is reincarnation. We can retrace our path mentally, go back of birth physical into other states and conditions. That is metempsychosis, to re-live life mentally. Or it is possible for us to achieve the perfection of spiritual evolution, whereupon this does not become a universe of matter, or mind, or good or evil, but a universe of Life—and we *know* Life.

No man learns what he knows. He knows what he learns, or he *could*—which brings before us a curious aspect of memory. Memory with us is the astral of physical existence; but there is an "astral" of mental existence and an "astral" of spiritual existence. If we are Life, identical in essence with the Life that is everywhere, it must follow that the moment we identify ourselves with Life—turn our attention, or Power to see, upon the Universal Life—all that is in the Universal Life, or was or will be, is in us and within the range of our perception. That is spiritual memory; its opposite is personal memory. Personal memory depends on impressions made upon the brain and the contact of our mental energies with it. Since the body and brain we now have is of the present incarnation,

neither of them has any spiritual memory. One can no more have any memories of a former incarnation in his present body and brain than he could read Shakespeare's Sonnets in a book of Tennyson's: they are not printed there! But it would be quite possible if one knew where there was a copy of Shakespeare's Sonnets to reprint them, and although Shakespeare wrote but one set of sonnets one might print from it a thousand sets in duplicate. So it is possible to get spiritual memory, by widening our conception of what memory is.

As a Life which is not in the waking state, nor in the dreaming nor deep sleep states, we have only indirect spiritual memory—not recognizing as memory that which we term *character*. There never was a being of any kind who entered this world, or left it, or who went to any other, or came from it, who did not have a character. Character is but the palimpsest of the Soul—spiritual memory. No two people are born with the same character. Character is the deepest thing in them; it is their memory.

Again, every man has the memory of the intellect, Egoic memory, here in the body. It is not recognized as memory; we call it *genius*. Every man is a genius in some direction—knows naturally how to do this, that or the other thing; possesses a natural aptitude in some direction. Genius is without exception a characteristic brought forward from other lives; it is Egoic memory.

And then there is the only memory we are familiar with—personal memory. Personal memory is what we are able to get out of matter when pricked by matter—that is, by Life in the deep sleep state. Personal memory is of no value except here on earth, and here it is as poor a substitute for Egoic memory as it would be, say, for a man to take a scratch pad in hand in the morning, and instead of talking, be obliged to write down everything he had to say, as the dumb do.

Thus can it be seen that there is the memory of matter—call it recognition, remembering always that there is matter, Life asleep, in every world. We re-cognize, or think over again about anything we have once seen or once contacted, when we are reminded of it by a smell, touch, taste—any action. This is true on any plane and in any world. It is memory by contact; without the contact one would not have the memory; with the contact one has more or less memory.

Next there is the very familiar form of memory we call recollection. We are able of ourselves, independent of contact with the thing, to re-collect, to gather together the set of impressions we had of that thing into one coherent whole. This process, if cultivated, is on the plane of mind precisely what the growth of the body is on the plane of matter, but nobody has brought it to birth

as yet—the best most can do is to give it an embryonic existence, memory through association of ideas, or recollection of matter induced by the man.

That which we call "remembrance" is Egoic memory, and has naught to do with contact. For example, one is reminded by recollection, and to re-collect is to go over the past experiences as one would collect books and put them on the table. But to *remember* is to *live it again:* Egoic memory.

Spiritual memory is called "reminiscence," and it is this vague spiritual memory that is behind every religion, no matter how grotesque and distorted, corrupted and bizarre the religion itself is. Behind that, like a ray of sunlight filtered by reflection into a dark cave, is spiritual memory. The Self because it is Self, the Soul because it is Soul, the Man because he is a Man, cannot go absolutely sound asleep in matter. Always every man is trying to search out the problem of his origin. "Where did I come from?" He gets a million answers. But the fact that he asks the question is the evidence of spiritual memory. We have been through birth thousands of times: that is why we ask the question. We have descended from higher state to lower thousands of times: that is why we ask, "How did I get here?". We have gone from a body of matter into a form of mind, a metaphysical form, millions of times: that is why we ask, "What will become of me after I die?". No animal, however gross the inequities or inequalities of their bodies, ever questions, "Why am I bruised and this one sound?"; but man perpetually asks that question. Our sense of justice, our demand for justice, is reminiscence—spiritual memory, reflected in matter.

When the student takes up the study of Theosophy, trying to relate what he reads to the mystery in his own being, he begins to change the character of his brain, which is his recording and registration instrument here. The process is not dissimilar to that by which the fibre of a tree is at last converted into paper. That which was gross is rendered fine; that which was unsusceptible to the kind of impressions we want to print upon it is so refined that it becomes porous to spiritual memory. As the brain changes, the inner or astral nature changes, and then—slowly, as it seems to the man while working in the tunnel of dark experience here, but rapidly from the standpoint of the immortal being—an inner and outer change takes place. At last that which was absolutely opaque becomes transparent; that which was transparent becomes light-emitting. He has spiritual memory; he has Spiritual Knowledge—here in the body of flesh.

The purpose of all great Teachers, whether we name them Buddha, Krishna, Jesus or "H.P.B.," was never to found a religion, nor to convert people into believing something. It was always to

tell them that Nature can be understood, and that the great purpose of existence is that every part of Life shall come to know itself as Life, regardless of state, form or condition. That would be Divinity, as it will be when we recover the memory of the knowledge which was ours in former births, and is ours when we return to the state of Spirit. We return to that state every night, when sound asleep—here. We cannot now bring back the knowledge when we wake. We return to that state every time we die. We cannot now bring the knowledge back into birth again. So we are just the same as if we were blind; we come into darkness not knowing how to strike the light of Spirit. But the power is ours—the power to learn, to grow, to expand, to acquire here and now in the body a full realization of our own Divinity. Immortality, then, in an individual sense, means that we are able to light with the eternal, undying light of the Spirit whatever form, state, or condition we enter.

That is not merely to acquire the memory of past lives. It is to see past, present and future as the Eternal Now.

Informing Against Criminals*

Question—Is it the duty of every one to help in repressing criminals, or is the bringing to light of unknown crimes a cause of inducing avoidable Karma on the head of the revealer? In other words, when a man knows of a crime or a criminal, is it his duty to give warning to humanity; or, from the point of view of Karma, is it better to treat the thing with mercy and act on the principle "Qu'il aille se faire pendre ailleurs," trusting to the criminal's own Karma to warn society?

Answer—In a proper social organization the King or Ruler should be the final protection against all troubles from criminals within or assaults from without. But such an organization does not exist with us. The citizen should therefore act up to his duty without thinking of *his* Karma, because he cannot have a Karma which his fellow citizens do not share with him. So, if he knows of a crime to be committed, he should warn. A crime past he may have some connection with compelling denunciation, but with others he may not. The man who expends energy to denounce criminals when his particular duty does not require it wastes and scatters nature's forces and does no good. And general rules do not settle these particular cases. The hunting and catching of criminals is the duty of the final protector, and not that of the single citizen.

—*W.Q.J.*

**The Theosophical Forum*, November, 1892.

THEOSOPHY SCHOOL

Seek out the way.
Seek the way by retreating within.
Seek the way by advancing boldly without.

Seek it not by any one road. To each temperament there is one road which seems the most desirable. But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onward. All steps are necessary to make up the ladder. . . . The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life.—*Light on the Path.*

ALL ways are necessary for our spiritual growth and progress. Not by devotion alone, not by study alone, not by works alone, not by contemplation alone, because man is a composite being. He has a mind, he must have knowledge; he has a moral nature, and therefore he must have the ennobling power of devotion; he has a bodily nature, and therefore he must learn how to act; along many ways, then, man comes gradually and slowly to know himself as he is.

One of the things that make difficulties in the world, and one that has made difficulties, as history teaches, is because human beings do not understand that underlying all religions, faiths and creeds, there is a unity of faiths, a similarity of teaching.

When the Mohammedan says "Allah," and the Christian says "God," they speak of the same thing; when the Hindu says "Brahm" and the Christian says "God," they speak of the same thing. As Krishna teaches in the *Gita,* "There are many ways along which men come to me, but all paths are mine to use, all paths lead to the same great eternal truth," whether it is spoken in the English language, Hebrew language, Latin language, Sanscrit language, or Arabic language. Just as the different languages convey the same idea, so different creeds, faith and religions, are nothing else but a collection of virtues, truths and facts, which are the same. And just as people live in different parts of the city, and when they want to come to a certain place, some come from the North, some from the South, some from the East, some from the West, but they all come there; so all people trying to come to their own Higher nature take different courses, but they are all bound for the same place. It looks as if they were going in opposite directions, but they are going to meet at the same place. That place is our own Higher Nature.

Men may look different in their bodies, in their emotional natures, in their minds, their perceptions, in their moral natures, but

the Soul, the Perceiver, the Knower, the Actor, the Lover, is the same. All write, although writings are different; some have large hand-writing, some have small, some have clear, some have illegible hand-writing, but it is hand-writing which writes the same word.

So the Truth of the Higher Nature is the same—God, Nature, everywhere Universal Life, in all places and at all times manifesting. The real God cannot say, "I am the God of the Jews and therefore I will throw out the Christians," or "I am the God of the Mohammedans, therefore I will have nothing to do with the Non-Mohammedans." God is God of all people everywhere—the Same Universal Life. Each one according to his state of evolution understands, uses symbols, makes an image of God. There is no difference between a stone or wooden idol that the Hindu makes, as a symbol of God, and the stained-glass window of the church; there is no difference between the Christian Cross and the Hindu Swastika; there is no difference between Moses and Mohammed, between Jesus and Tsonga-Ka-pa, between Krishna and Buddha. They teach the same Truths.

The Great White Light is made up of seven colors. We do not know it unless through a prism we see the colors like a rainbow, and we see green, blue, yellow, red. But take all the colors of the rainbow and put them together, and you have the White Light; so the religions, sciences, philosophies, arts, are different prismatic colors. Theosophy is like the White Light.

Theosophy is like the centre. From the various parts of the Human Kingdom people flock to the centre, to the One Truth, and so each one has to find out, each one has to begin to live as a Theosophist—not as red, yellow, green, blue, indigo, orange, violet—but as the White Light, because it is all-inclusive. The green light is not all-inclusive. When people say green light is most superior, we might say red light is equally good, blue is equally good, each with a different purpose; but the source of each of these lights is the White Light. They have come from one Universal White Light, and they return to that Universal Light.

To become followers of that Light, to come to the centre—that is the work. Not by one way alone, but by all ways, we come to realize an inner divinity in us, and moving in terms of the inner divinity, we begin to see the great Plan of the Universe, and the many paths that lead us to the Universal Truth which is Theosophy.

THE DISCARD

SANTA CLAUS, the Stork that brings the babies, the Egg-laying Rabbit and the Vicarious Atonement went to the discard as we grew up and replaced these ideas with others. Some of our later-acquired ideas have been dropping into the discard as the years pass. In progressing from orthodoxy and agnosticism to theosophy more items were added to the refuse-heap. Have we anything left to discard? Will our conceptions of theosophical teachings stand the same tests which caused other ideals to be rejected?

That progress has been made by discarding notions erroneously held is shown by H.P.B. in calling attention to theosophical misconceptions as she does in the *Secret Doctrine* and the *Key to Theosophy*. The items she mentions were stated correctly in the works she refers to, the misunderstandings were the opinions of students. A fact is not a matter of opinion, nor does a consensus of opinion on any disputed point make that point a fact, even though used as a fact, as in jury proceedings. The correlation of any item to other items pertinent to the subject treated makes it demonstrable as a fact, if such it be, or shows its falsity by its failure to fit into the proper place. Santa Claus will not fit the chimney, and there are various practical objections to our other childish beliefs.

There will be practical objections to our theosophical beliefs while they remain beliefs. If, as children, we believed in Santa Claus because someone more advanced told us about him, it does not follow that as grown-ups we need accept any item of doctrine, or any doctrine *in toto* because some one we respect tells us so. Hence the discard. If the size of the refuse-heap appalls us we may consider the pearl and the pile of empty shells. Carrying the analogy further, H.P.B. and Wm. Q. Judge brought pearls and told others where to find them. Others have claimed to do the same.

Who is right? Who says so? If we want to *believe* any choice is ours. If not, let us start to open shells.

ON THE LOOKOUT

"Dark Cabinets"

"It is not through *dark cabinets* that the light will ever break." In the days when these words were written, the philosophy, so-called, of spiritualism, was a mental and moral chaos. There was general agreement among the ranks of the faithful as to the reality of the phenomena, which were considered to proceed from discarnate human beings.

H. P. Blavatsky had to deal with the mind of the race as she found it, striving to introduce into a world, whose cycle of thought was low in matter indeed, the serious consideration of an inner, invisible, and more real order of nature than was manifested on the surface of things; and she had to use every possible point of contact —of which there were few. In spiritualism was the belief in a non-physical order of being which *could be contacted by humanity,* as opposed to the materialized doctrines of orthodox Christianity. The doctrines of individual spiritualists varied from the welter of emotionalism to the showing, in some cases, of a real capacity for philosophical and rational thought.

Her work was therefore first done in spiritualistic circles. She identified herself with the cause of the persecuted mediums of the day. She vigorously defended the reality of the phenomena, while at the same time trying to lead the spiritualist mind to an understanding of the true causation thereof. It did not require many years to demonstrate that the average spiritualist was an incorrigible phenomenalist.

Spiritualists had the phenomena; Theosophy had the explanation. In clear cut terms, repeated over and over, H. P. Blavatsky proved that the phenomena in themselves could not lead to their own explanation, and that "spirit messages," so-called, could never bring knowledge not already resident in human minds; that they were, by virtue of their origin, innately contradictory, often inane, frequently vicious, and always misleading. Witness the huge volumes of the British S. P. R.; vast tabulations of variegated phenomena with never a ray of philosophy. Witness the confusions of spiritualism, with each medium reporting a different heaven and earth behind the scenes; among other anomalies, one teaching reincarnation, another denying it, and individual "spirits" by the dozen speculating upon the possibility of reincarnation, much in the tone of any casual gathering of uninformed corporeal humanity.

"Margery" and the Wise Men

Witness again the Margery case, whose outcome has been one of the most peculiar of all. After many months of investigation by a committee of the *Scientific American,* the net result was a complete splitting apart of the investigating committee, several members refusing to commit themselves personally to an opinion, while the committee as a whole rendered a verdict which can only be construed as a statement that "Margery" had produced no proof of *bona fide* phenomena, and yet was not guilty of fraud. This was surely remarkable enough, after the great variety and complexity of happenings observed. Then we have Dr. Crandon, "Margery's" husband, and Dr. Carrington, a member of the committee, rushing peevishly into print with different versions of the entire affair, agreeing, however, that a grave injustice had been done and that in varying ways, there had been "dirty work at the crossroads."

From the general confusion the picture emerges of a committee of scientists convinced that there was reality in the phenomena; but afraid, on the one hand, of becoming identified with the disreputable word "spiritualism" if a favorable verdict were rendered, and on the other hand, of doing a grave injustice by rendering an unfavorable one. It seems more than a coincidence that this, the first medium we know of as having received such tender treatment from a scientific body, should also be about the first one of high social position.

Other Investigations

In the *Scientific American* for August, 1925, and January, 1926, will be found an account of an experiment carried out by Mr. J. Allen Gilbert. Mrs. Gilbert, before her death, had agreed upon a countersign with her husband, who offered a reward to any medium who could duplicate the same. Messages by the hundreds were received, the great bulk undoubtedly sincere, having been received by the respective mediums from supposed sources which they evidently believed reliable. Not one even remotely approached the countersign, and they were ludicrous in variety and content.

We have several columns of discussion of experiments from the *Cleveland Plain Dealer* during November, 1925, under the auspices of the Cleveland Branch, American Society for Psychical Research. There are speculations, discussions, argumentations and recital galore. Conclusion? None. Actual knowledge on the subject so far as the psychic researchers and spiritualists are concerned, none. Their knowledge and opinion is precisely where it was in the days of H. P. Blavatsky. The "dark cabinet" sheds no more light in these days than it did then. It is equally evident that in Theosophical literature—to say nothing of the Cabalism, Rosicrucianism, etc., of earlier days—there is a complete and satisfactory explana-

tion in accordance with the known scientific facts; but this has never yet registered upon the scientific mind. Doctors Crandon and Carrington are convinced that Houdini, of their committee—a professional medium-baiter—could not be convinced by any amount of evidence. But there seem to be others.

The Telepathic Question

The *Cleveland Plain Dealer* clippings mentioned, repeat what is so often held in scientific circles; that the question of telepathy is an "open one." Debatable as the evidence for other phenomena may be, not so with telepathy. Telepathy has to be accepted or a very large number of honest and reputable persons lumped together as prevaricators.

In the *Cosmopolitan Magazine* for December, 1925, Henrietta Leslie recounts the personal story of a woman who knows telepathy to be a fact, and is not thankful for the knowledge. A nascent development of what she, following custom, calls the "sixth sense," burst into full flower at contact with a certain individual—a remarkably obvious case of those affinities "which anon save and anon damn." The resulting experiences should be carefully studied by all misguided enthusiasts who would like to develop "psychic powers." This lady, after a severe struggle, finally killed out within herself the faculty, and according to her quite comprehensible testimony, the loss was most thoroughly to be desired, since it represented practically the alternative to insanity. Those, who, while still possessed of normal human failings, likes, dislikes, and affections, thirst for "Siddhis" are sadly lacking in introspective ability, or the power of analytic observation of the facts of human life—or have never chosen to exercise those faculties.

Thought Transference

One Dr. Koshinsky, *(Washington Post,* Nov. 19, 1925,) claims that he has succeeded in transferring human thought to animals at a distance while himself enclosed in an iron box. To students and observers of animal life, and its relationships to humanity, there is an exceedingly evident superphysical connection between humanity and animal intelligence. Why is it that in the hands of persons of certain temperament, the animal "mind" becomes as plastic clay and the creature can be made to perform feats showing almost human power of thought, while to most men animals react with dumb stupidity? Why is it that animals of identical type and breed will develop morally according to the attitude of the respective families in which domiciled? Why is it that in carrying out purely psychological experiments on animals in the cause of science, the results gotten are so often a reflection of the inner belief of the experi-

menter; as note the violently contradictory results on "inheritance of acquired characteristics" secured by various experimenters? (*Popular Mechanics,* March, 1925; *Science,* March 28, 1924; *Popular Science Monthly,* February, 1924; and the experiments of Professors Pavlov and Kammerer and others.) If Dr. Koshinsky's facts are correct, he has simply verified certain things which many observers could have inferred from visible facts without direct experimentation.

Unwitting Truthfulness

Col. Charles Harrison Gibbons, a well-known Canadian Journalist, repeats an experience which will come close to facts observed by great numbers of persons: the phenomena of crossed letters, of conversations turning upon certain persons just before their appearance, dreaming of unexpected persons just before arrival, etc. These are matters capable of nearly universal verification. Col. Gibbons' experience seems to have been the *ne plus ultra* in this category. When a young reporter on the *Toronto Globe,* need arose for some vivid Pacific Coast copy. Following a precedent more common than reputable, Col. Gibbons yielded to the temptation to "fake" an Alaska story of lost treasure. It so happened, to the horror of the sinning reporter, that the story *in toto* turned out to be correct, even to details; and his writing thereof resulted in radically changing the life history of several persons. Small wonder that Col. Gibbons remarks:

> Ever since that time I have religiously eschewed all "faking." I had learned my lesson. There was something altogether too creepy about that one experience in romancing, even if the fiction *had* proved true—indeed, chiefly because it had. I would tread thenceforward, I vowed, the straight path of established fact. And never have I found anyone among the scores to whom I have told the tale—here for the first time written down—who could offer what seemed a rational or plausible explanation. (*The Wide World Magazine,* January, 1926.)

He notes, however, without committing himself, the explanation of "spirit return" given by a spiritualist friend. Be it noted that Col. Gibbons, at the time, was not in a trance or mediumistic state, and the story, so far from coming as inspiration, apparently came from the depths of his own mind as the result of much effort.

Explanation

There is an unwarranted tendency to lump together all such phenomena under common causes, varying with the predilections of the individual. It happens that there is no single or simple explanation. The unseen world has its laws, its varying realms and differing categories of facts in greater complication and variety than the visible. One speculator believes that all such phenomena are caused

by direct transmission from mind to mind; another accounts for them all by "spirit intervention"; others, knowing somewhat of the Theosophical philosophy, speak of the "astral light."

All explanations apply in their proper spheres. A just deceased individual possessed by a powerful desire in some one direction, can for a few minutes or hours after death, affect others by psychic impact, even to the extent of producing visions in the case of susceptible persons. In other cases, those in Karmic rapport, or having sense abnormally developed inwardly, may communicate mind to mind, be it consciously or subconsciously.

Such cases as that of Col. Gibbons may probably be laid to the all-pervading influence of the astral light, the mental atmosphere in which we live, move, and have our being, and in which reside all the ideas, impressions, influences, and mental pictures generated by the thought and emotion of the entire race. The human mind is not an integral and self-contained unit by nature, but maintains its individuality—when possessed of any worthy of the name—only by dint of active and continued "self-induced and self-devised effort." Otherwise our thinking is as likely to be a leakage from the astral light through the nearest convenient instrument, as anything else.

The thought currents set in motion by such minds as Buddha, Laotse, Confucius, Pythagoras, and Plato, move on a far different plane and even in a different form of superphysical substance than do the animalized thoughts of the mass of humanity. He who would have his mind surrounded by the invisible atmosphere in its purer phases, must purify that mind in accordance therewith. It is only in this all-permeant astral agent that is to be found the explanation of mob psychology, waves of war hysteria, or other psychological changes, or of the tremendous hold which childishly irrational ideas of religion have maintained upon otherwise thoughtful and rational men.

Broadcasting Misery

Some time ago we dealt with the ideas of the late Luther Burbank, who had recently achieved notoriety by treading upon the tender toes of the orthodox. In *Hearst's* for June, 1923, Mr. Burbank recounted his idea of the reality of telepathy, together with personal and near-personal experiences, conducing to that opinion, and expressed his belief in a universal mental action identical with the Theosophical doctrine of the astral light. That medium is in fact the great Karmic agent from which return is in accordance with our personal natures. Whoever generates thoughts and feelings of lust, greed, hatred, envy, and fear, reaps accordingly; but there are others—Those to whom Theosophy owes its existence—who "people Their current in space with thoughts potent only for good."

Professor Skripsky, of the Leningrad Electro-Technical Institute, claims to have discovered that the individual throws out electro-magnetic waves varying with his health, mood, and thought. The inner psychic side of such radiations is still undiscovered. The Divine Beings think and feel above the "electro-magnetic" plane. Their influence is most potent for good and is necessary to the evolution of humanity, but it does descend to the moral chaos in which modern civilized life has its being. It is for those who are willing to "come out," to elevate and reform their own natures, to come in unison with the pure and powerful thought of the highest, though hidden, members of humanity.

A Changing Attitude

In the days of H. P. Blavatsky, to profess ability to see visions or to hear voices was a confession of insanity, so far as science and popular opinion went. Psychic abilities of various kinds, however, lie within the future inevitable development of the race, and must be dealt with from the standpoint of knowledge, and not of emotion or speculation, else there will be a great and possibly fatal increase of disastrous wreckage with which the annals of psychism abound.

> It must be remembered that the Society was not founded as a nursery for forcing a supply of Occultists—as a factory for the manufactory of Adepts. It was intended to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by "materialism" is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action,—brutality, hypocrisy, and, above all, selfishness,—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than that in matter, into a blind belief in the *materialization of Spirit*. . . .
>
> And first a word of warning. As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. . . .
>
> Your position as the fore-runners of the sixth sub-race of the fifth root-race has its own special perils as well as its special advantages. Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. (*Five Messages from H. P. Blavatsky to the American Theosophists.*)

A verification of these prophecies has been so striking that more

than one scientist is aware that there are unusual changes on foot. Dr. Jane B. Coates, president of the Round Table of Washington, says:

> Science today is experimenting with the mental states developed in supersensations, which prove many persons possess faculties called psychic, and which when understood will save many who are probably frightened into insanity by supranormal phenomena which they do not understand, and brood over. . . .
>
> I know that many cases of hearing voices and so forth are hallucinations emanating from disordered mentalities and could never have made the statement that such was an evidence of a higher state of mentality. I did remark—and I mean to state—that supramental psychology is the coming evolution of the human race, but this is a very deep and scientific phase of development based on psychological cell development, and in no way to be associated with card reading, palmistry or mind reading, but has been proven to exist in an increasing number of persons, and presents stages of reliable so-called mediumship. (*The Washington Post,* Dec. 22, 1925.)

Magic—Black, White, and Neuter

In the above quoted messages, H. P. Blavatsky gave warning that by virtue of the psychic cycle named, the Western World would be in for an era of *bona fide* black magic unless the proper moral basis were first obtained, and she named the various healing cults, especially, as its fore-runners. For many years past, there have been sporadic outbreaks of hypnotism carried out for criminal purposes, such as H.P.B. warned against again and again, and such as the case of Beatrice Griffin, which is recited in the *Washington News,* Nov. 5, 1925.

In appearance morally opposite to this, though in reality dangerously doubtful, are experiments made in Stockholm and Leningrad. In the former, poison was given to subjects who had been hypnotized into the belief that it was nothing but water. The effects were much reduced by the suggestion, which leads to the hope on the part of the experimenters that suggestion would be efficacious and capable of saving life in similar cases. Unfortunately, more than that is implied. Grave scientific doctors are no more fit than others to be trusted with powers of this nature, and the implications, speculations and temptations following upon their realization. Aside from the experiments noted being a form of vivisection, the process can as easily be reversed as not, and a man killed by drinking of water under suggestion. Similar means, in fact, form the basis of much "witch doctoring" among primitive peoples.

Hypnotism was used by members of the Military Academy of Medicine of Leningrad, for the purpose of curing smokers and vodka drinkers. This is an impairment of the will of the individual. Permanent cures of habits are not thus effected. Self-induced moral

reform is the proper and permanent cure for any deleterious habit, mental, physical or moral. An artificial cure can never be other than palliative, and a real cure under Karmic law can only accrue as the result of a corresponding effort put forth by the individual.

Psychoanalysis

A disciple of Freud or Jung would undoubtedly object highly to the application of the term "black magic" to such practices. Following the sex insanity of the age, these practitioners—some cults of them at least—regard sex in its lowest manifestations as the prime factor in human psychology, and work from that basis, in complete ignorance of the existence of a Higher Self within and behind the animal nature. In the absence of knowledge of the inner spiritual nature, their methods can but tend to a morbid outlook upon the part of their subjects, and quite often to a blind and deep-seated belief that the better nature is a helpless instrument in the hands of the animal self.

There are other effects quite as serious. Not long ago, a young lawyer had his mental machinery permanently upset as the result of a psychoanalytic test, and committed suicide. The coroner declared that psychoanalysis "can be very dangerous."

Dr. J. McKeen Cattell, retiring president for the American Society for the Advancement of Science, throws psychoanalysis entirely out of the category of science. *(Washington Post,* Dec. 31, 1925.) Dr. Cattell's attitude is curiously mixed. He remarks that "the reading of character by physiognomy and graphology is the occupation of charlatans." Largely it is, especially in the category of physiognomy, but in that case, what becomes of the horde of scientists who have glibly classified humanity's morals according to physiological types, such as Professor Lombroso, with his "criminal characteristics"? On the other hand, there is a real science of graphology—empirical, experimental and fallible, but quite as accurate as most inductive methods extant. But how often does anyone seek to know the character of another, whether by physiognomy, graphology, or "applied psychology," through any but selfish motives? The motive is the factor which determines the Karma of all the above sciences, and drops them quickly under the heading of "black magic" when their uses and applications are considered in the light of the prevailing moral outlook.

Wrong Conclusions

In many cases, "applied psychology" leads to grave errors. The so-called "intelligence tests" have proven a prolific source of error, delusion, and injustice. Dr. Cattell, *(Science,* Jan. 8, 1926,) states that occupation curves show by their trend a gradual elimination of war and the predominance of science. That trend must have been very evident previous to the Great War, along with a number of

other factors, which, in those days, were leading to a popular belief that war on a large scale was eliminated. Statistics and tests of this kind are founded upon a materialistic, and therefore essentially erroneous, basis. In the case of the curves mentioned, the fact is lost sight of that it is the *moral* factor which counts, and that a nation moved by selfish motives in its civil life is headed for war just as surely as though the majority of its great men, labeled "scientists," wore uniforms and military titles. Recent history should demonstrate the fact and give warning that the growing predominance of science will be no salvation to mankind, but its destruction instead, unless practical application be governed by motives of altruism. But the modern man of influence, whether scientist or soldier, seldom knows the first letter of the alphabet of altruism in its true and all-comprehensive spiritual meaning. No one can who views the Universe through the spectacles of a materialistic conception.

Dr. Cattell, in accordance with too many scientists, admits we do not know whether our actions are caused by consciousness or whether consciousness is only a by-product of the activity of the brain. (*Science,* Jan. 1, 1926.) Moral dislocation, produced by a viewpoint holding matter as the prime reality, and mind and spirit as subsidiary, is fatal, but realized least of all by those subject thereto. Yet the superiority of spiritual science to materialistic is shown by the very fact that some Theosophical students will clearly understand why it is that an inability to distinguish between *red and green* is mentioned by Dr. Cattell as the most common form of color-blindness. But their understanding will be drawn from a *moral* correlation.

Practical Magic in Tahiti

Ever since we can remember, travelers in various parts of the world have recounted instances of fire-walking ceremonies, etc., one of which cases is described in *The Evening Star,* Washington, D. C., December 15, 1925. The ceremony is still carried out by a small company in the island of Papeete. The stones are undoubtedly heated to whiteness before the walking takes place, yet bystanders who choose to go through with the celebrators come out without discomfort, though if they brave the heat sufficiently to touch the stones at the edge of the pit, with a finger, they will find themselves nicely burned.

One of the features of *Isis Unveiled* which has caused it to be set down as "unworthy the consideration of science," even unto the present day, is the fact that Madame Blavatsky wrote page after page of description of "magical" ceremonies in various parts of the earth, with her explanations thereof. But all these are magic, albeit

in most cases a perverted and degraded science, degenerate descendant of the true and high knowledge pertaining to earlier races in their appointed cycles.

In India

Ideas of the "Evil Eye," the ability to lay curses, bewitchings, etc., have been deeply imbedded in the common mind since the beginning of history, and are no less so at present, despite all the efforts of science. One reason for this, perhaps, is that the traditions are largely true and rest upon a scientific basis, though unrecognized by our science itself. In most cases probably a powerful suggestion, conscious or unconscious, placed upon the mind of the victim by one possessed of knowledge—hereditary or otherwise—of the deeper processes of human psychology, is the underlying *modus operandi.*

Recently two striking incidents have been published in *The Wide World Magazine.* In one case, a Hindu yogee had laid a curse upon an Englishman and prophesied his death by a wild beast at a stated time. In the second (see number of February, 1926), the accidental death of three Englishmen within a year was prophesied. Both were exactly verified.

It is notable that a deep and powerful, though not ethical, use of psychological science has run in certain Oriental families for ages. It would probably be found that where such curses have had their effect, it has been through a hypnotic process acting upon the victim. The Western mind, in one sense protected from the exercise of "black magic" by its very materialism and ignorance, is on the other hand open to being made victim by those very characteristics. As a Master wrote to a Secretary of the India Government nearly a half century ago:

> I am afraid, that with no past experience of this kind, even *your* natural powers of observation—however acute—would have to be confessed more than useless. Why, my dear Sir, even our *Baharoopias* can prove a match any day for the acutest political resident; and never yet one was detected or even recognised; and their mesmeric powers are not of the *highest* order.

A Poltergeist in Vienna

Occasionally, from the earliest times, have been remarkable tales of haunted houses wherein inanimate objects seemed to be spasmodically imbued with life, and performed the most astonishing evolutions. At other times there have been individuals possessed of some peculiar quality, the latest of which is Vilma Palfoeldi, of Hungary, who seems to have been the center of a variety of abnormal activities on the part of furniture, etc., including a procession of potatoes which went to the laborious exercise of rolling upstairs

to arrange themselves obsequiously before the door of her bedroom. The village naturally concluded that she was possessed of the devil. The village clergyman was appealed to, but could do nothing. Curious students are referred to the voluminous pages of *Isis Unveiled,* and to considerations upon the nature of "elements" and "elementaries," as connected with persons of a peculiar psychopathological temperament.

Magic in the Church

Ever since the publication of *Isis Unveiled* and the *Secret Doctrine,* together with such articles as "Star Angel Worship" and the "Esoteric Character of the Gospels," informed Theosophical students have been aware that religious rituals and ceremonies are the fragmentary and mutilated descendants of a real magic which consisted in knowledge of the psychological effect of sounds, colors, and motions upon the human mind. To all appearances, there is still a certain knowledge, not of a very high order, as to those effects in certain quarters. Perhaps the influence of this form of "magic" in permanently altering and subjugating the minds of human beings, especially at an early age, is little suspected by the public. "Give me a child for the first seven years," says the priest, "and I care not who possesses him thereafter."

Dr. Peter Roest, of the Department of Anthropology at the University of Chicago, openly comments upon the presence of magic in the modern church, which he miscalls "white," from motives of reverence—or perhaps prudence.

> "White magic flourishes luxuriantly in our organized religion, and while its primitive interpretation is losing ground among us, theology firmly clings to its efficacy, whether intelligibly or not, and modern occultists give it an explanation which outdoes even science in rationalization.
>
> ". . . magic is the art of achieving certain desired results by means of an established series of words or acts believed to owe their efficacy to superphysical power."
>
> Following out his attempt to show a similarity between primitive and modern evidences of magic, he says that "the sun dance of the plains Indians provides some interesting parallels to the Christian eucharist."
>
> ". . . The most remarkable similarities, however, are those between the ritual of the Balinese pedanda (in primitive Java) and that of the churches. In both we count ritual dress, oil lamp and the sacred book. It is quite probable that careful investigation would reveal historical connections between some of the Christian symbols and those of Balinese pedanda.
>
> "The practical side of white magic is not essentially different in primitive society from that practiced in our own civilization. On the theoretical side the differences are greater, yet the most fundamental beliefs—in superphysical power, and in an invisible world in which the spiritual things wield this power—are everywhere the same.

"Universal is also the distinction of the beneficent from the maleficent magic." *(Akron Beacon-Journal,* Jan. 5, 1926.)

But Dr. Roest does not cover all the ground. He does not mention that which he would be well able to verify—that the whole Christian ceremonial descends from so-called "heathen" sources. And he wisely refrains—if aware of the fact—from noting that at the present day the categories of beneficent and maleficent magic are completely reversed in the churches, and that church magic is directed solely toward an inhibition of the reasoning powers and a turning of the emotional nature toward an adoration of the entirely artificial dogmas and mental images behind which a mundane desire for power, or the superstitions of ecclesiastics, hide themselves.

Witchcraft in France

In various parts of Europe the general hysteria of the war and the subsequent mental deterioration has released banked fires, and there are sporadic outbreaks of persecution and murders. An account is given of a religious outbreak in the town of Bombon, France, wherein Marie Mesnin, leader of a freak religious cult, conceived the idea that she was possessed of a devil, exorcised into her by a former partner. She sent friends to Nantes where they severely mauled the ex-partner, and in the meantime called the Abbé de Noyer to remove her satanic visitor. The upshot was that the unfortunate priest, being unsuccessful, was accused of adding to the lady's unholy entourage and was in his turn badly flogged by her adherents.

It is to be noted that one of the worst forms of insanity is that wherein the patient takes the attitude that all those seeking to aid him are his enemies. Just so the devoted religious follower of a "personal god" or of a materialistic religion—in other words, a devotee of deified matter—must necessarily see the doctrine of impersonal spirituality and an all-inclusive spiritual existence as black instead of white. The friends of a man suffering from delirium tremens, whether physical or moral, are more in danger from him than are his enemies, and the religious fanatic destroys first of all him who would alleviate his fatal delusions.